Necessity & Reality of Christ's mediatorial Kingdom.

The consideration of this subject involves two propositions.

1. It is necessary that Christ, as Mediator, should be King. He is essentially possessed of royal authority, because from eternity He is one with the Father. But in order to accomplish the end which he had in view, when he entered into covenant with the Father, as Mediator for fallen man, He must be invested with a Mediatorial sceptre. This end was, to bring glory to the Godhead in the salvation of men: and it could not be attained, unless Christ in taking the office of Mediator became King, as well as Prophet & Priest.

2. The result shews that Christ is thus endowed: that He is exalted King in Zion: that He has a real Kingdom, and a glorious one, suited to his character: not an authority merely nominal. If either of these propositions were made out, the other might be inferred. That which has been placed second in order shall be first considered. The truth contained in it is found in the following words of the Catechism: "Christ executeth the office of a king, in subduing us to

himself, in ruling & defending us, and in restraining & conquering all his & our enemies." 1. Christ manifests himself king, in subduing the hearts of men to himself. This is the most glorious act of power that He performs. The spirit of disobedience in man was the greatest obstacle to be removed, after Divine justice had been satisfied by the priestly offering. This He now overcomes by his spirit of power & might. He sends the rod of His strength out of Zion: He enters the kingdom of Satan, and recovers those who are there held captive: breaks the power of the enemy in the souls, & makes them willing subjects of his own dominion. As this is a great work, the power of Christ is especially displayed in it, & the reality of his reign made very conspicuous. In this work He has been engaged ever since the fall of man; but chiefly since the time of his Incarnation. He has always had a church in the world, and a true church; containing those whose hearts he has won from their allegiance to the adversary: for none others does He acknowledge as His people. The number has, for a great part of the time been small. On several occasions it was reduced apparently almost to annihilation. And at all times, how-

of his people, some of his own true subjects, have shewn a disposition to be unfaithful, to follow the practices adopted by the children of this world, and to return to their companionships. But his own people he has in every instance kept, as will be presently shewn, and he has continued still to make new conquests. The triumphs of his grace have been much more extensive since the time of his ascent to the Father, than during the previous period of the world. This had been foretold by the Prophet Joel & others. "It shall come to pass afterward that I will pour out my Spirit upon all flesh." This began to be fulfilled at the first Pentecost after our Savior's ascension. Great numbers were added to the kingdom; signs & wonders, the tokens of Christ's kingly power, were wrought by the hand of his legates the apostles, "and fear came upon every soul." For a time the advance of his empire was so rapid, that the world seemed to stand still, to see his salvation. Churches were established throughout the known world, & the power & presence of Christ recognised. This is the kingdom which the God of heaven has established in the earth, & which is never to be destroyed. The evidences of its existence are of the

same kind now as formerly. The subjects of Divine grace are daily multiplying. Upon the isles of the sea we have tidings which lead us to believe that soon a nation will be born in a day. 2. Christ shews the royal office to be truly a part of the Mediatorial, by ruling & defending the people whose cause he has espoused. He rules in their hearts by his spirit. He has given them their rules of conduct in his word. These he commands them to obey: declaring that if they forsake his law, he will "visit their transgression with the rod, & their iniquity with stripes." But his gracious reign he will never withdraw: for he says, "nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail." He still brings them back to his allegiance, whenever they stray; he not only causes their outward actions to exhibit his seal, shewing that they are of a different citizenship from the men of this world, but he does far more: he brings & keeps their souls, with all their powers, & affections within the influence of his spirit. As the original conquest was that of the heart, so is the continued rule. He defends them from whatever might hurt or destroy. He delivers them from all earthly calamities, except

such as will be truly beneficial to them: for it is his unqualified declaration, that all things shall work together for their good. He defends them from the assaults of their spiritual enemies; & from final apostacy. "Those that thou gavest me" he says, "I have kept, & none of them is lost." After a soul has been converted, the greatest exercise of Divine power which it enjoys is that by which it is kept from returning fully to the service of sin, which it certainly would do, if left to itself. This is Christ the Mediator, exerting his kingly prerogative, upholding the soul beyond the power of fall, & making its defence as certain as if it were already translated to his immediate presence. All this is experienced by individual Christians, & by the church as a whole. There have been many times in the history of the church, when the enemy seemed likely to triumph. Satan has sometimes succeeded so far in corrupting the church at large, & bringing them to conform with the world, that other times has induced his emissaries to carry on such violent & successful persecutions, that even he has probably hoped for an entire conquest, if he is not acquainted with the Divine purposes on this point.

3. Our Mediator, as King restrains & conquers all his & our enemies. The word of God affords constant proof of this. The announciation that so it should be is found in the words addressed by the Head of the church to the great enemy, immediately after the fall of man: "it shall bruise thy head." This had its chief fulfilment, when the Divine Mediator overcame the powers of darkness, & wrought in eternal redemption for his people by the sacrifice of himself. But the fulfilment commenced immediately upon the utterance of the prediction. Satan was restrained from attaining his full desire in the case of our first parents, for they were just under a dispensation of mercy. When in the days of Noah, the tide of wickedness appeared likely to prevail over the earth, their course was suddenly closed, & they were swept away by the flood. When Israel & his household were exposed to the wrath of Esau, the angel of the Covenant interposed his restraining arm, & mischief was prevented. When Pharaoh his host persecuted the church of God, he first restrained, then conquered & utterly overthrew them. So it was with the many nations that stood in the way, when the chosen race were

about to enter the promised land. Oftimes the Saviour appeared himself in person. When the people were about to take Jericho, Joshua saw one standing with a drawn sword in his hand, who to his inquiry replied, "as captain of the host of the Lord am I now come." This was either the King of Zion, or one deputed by his immediate authority. When the time came for the Redeemer to become incarnate, the wrath of Herod, which would have frustrated the purpose of God was rendered fruitless by the interposition of a heavenly messenger: & when afterward the malice of the Jews often plotted destruction, they were restrained, until the set time had come, & God made the wrath of man to praise him. Thus it has been ever since, & thus will Christ restrain & conquer, until the beast & the false prophet, with the great deceiver, shall be "cast into the lake of fire & brimstone," — "and shall be tormented day & night forever & ever".

Thus it appears from the Divine testimony, & from the whole history of the church, as well as by the evidences now existing in the world, that Christ's mediatorial kingdom is

most real & most glorious. The necessity that he should act as King appears from the following considerations. 1. Although He gave himself "a sacrifice to satisfy Divine justice" (which sacrifice was accepted as sufficient,) and although as a prophet he has "revealed to us by his word & Spirit the will of God for our salvation", yet unless as King he did powerfully apply that plan of salvation to the hearts of sinners, instead of bringing many sons to glory he would have brought not one. 2. Unless he did by the sovereign energy of his Spirit rule in the hearts of his people & defend them against the assaults of Satan, they would return to the world. 3. Unless his Mediatorial reign was real, & extended to the whole universe, so far as was necessary for making all events subordinate to the good of his church, his plans would be perpetually foiled, & he could not restrain & conquer all his & our enemies.

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